


Must Remain in
Transcription Room

M 1930

Group IV

Westtown

Friday September 25, 1970

PART ONE

MR. NYLAND: I think by this time we know that everything deteriorates.

We can say of course that it is a result of the Law of Attraction, the Law of ~~Attraction~~ ^{Gravitation} of the Earth. We can say also that ^{that} what is the attraction to the Earth at the present time doesn't allow a heavy body to go too far, without calling it back. It's also ^{that} ~~because~~ that there is no equilibrium between the weight of our body and the law of the Earth. That if we could change either one, the equilibrium would be upset, and then it would not be right for the Earth itself. So that is why we are bound. Because the Earth has the final say - at least as far as life is concerned, ^{And} as a consequence everything we do is subject to that law, even the desire to grow up. I would almost say even more because the desire to grow up is already a force ~~away~~ away from Earth, and whenever that force starts, the Earth doesn't like that and holds us back. Almost the further we get away from Earth the more

it will attract us. You can say it differently: the deeper the things are that bind us to the Earth, the more difficult it will be to get rid of them. And we have to get rid of them, someday if there is Freedom, if Freedom is an aim.

The growth of the Barn, the growth of Work, the growth of ourselves - what are we as human beings wanting to grow up? What are we in a surrounding we try to create, also for growth - what are we in relation to the Earth if we could understand the Earth as a body also wanting to grow? It's quite a different scale, still this we have to understand of Mother Nature. That only on the basis of that kind of life expression can she be a friend. For that reason - trying to see what we are on Earth, and looking at the surrounding and all the different things that of course have made us, and you might say, for which we sometimes can be grateful, and that other times when it shows how they bind ~~us~~ us, that we then resent it. That if we could change our attitude towards love of Mother Nature everything within ourselves would be understood. But we don't of course. We're blind. The blindness we call 'ourselves not knowing' that we are a neutralizing force and could function that way.

It's necessary to see that this whole process of growing at the Barn with the Barn providing opportunities for Work, concentrating on Saturday and Sunday in physical work, that she allows us, you might say to do this, in order to keep us asleep. Is it really, like sometimes Gurdjieff talks about sport and as we know what happens during the time of Nero, with the Christians, in order to have no ~~report~~ ⁽⁹⁾ Christians were sacrificed. So that we will not be allowed to think - unfortunately we think, and for that we have to pay. If we wish to continue to think in the right direction; that is in the direction of Freedom

and the direction of freeing ourselves from Earth, we have to pay for that. We have to pay for it by means of Work. By concentrating at times all the different attempts we could make as it were, ~~in one~~ ^{as} concentration, and then strange as it may seem, be completely open after such concentration of Wish. That then what is following, what always will follow the Wish is an awareness.

What do we do when we work physically with each other? Do we forget? What has gone on in the last year? Compared to what we were, small in number, a little easier perhaps to manage the activities, also a certain newness and, of course, curiosity and hope. And during a year of that kind of so-called growth, have we gone back and not always adhered to what we at that time experienced? So that now maybe some of us are disappointed. Is that our fault? Is it that we don't foresee what might happen? That we don't realize that we are still on Earth and that unless we keep on paying Mother Nature, she is going to put us more and more to sleep. And simply it's an ordinary way of saying that the sooner we will die, then, the easier it will be. And that for us if we wish to continue to remain Awake, we have to introduce certain things I would say almost all the time, because as soon as one notices that something is lacking, as soon as you want to live in the past there is no hope for the future. ^(sp) When one gets a little too old so that you want to reminisce or with sentimentality want to say and talk about the good old days, you have no interest in the present and you would like the present to go on as fast as possible in order probably to have the old days come back as the future which of course never will happen, until when you die, the snake bites its tail, and you can begin again.

When one is still alive on Earth there is still a task, and one has to see what happens with the Barn and with us and what we do and where we forget because we forget a great deal, and I think we have forgotten - and no particular admonitions on my part every once in a while to remind you do not help really, until there is something in you, and then when that responds, then there is hope.

We will arrange different things now a little differently. I would like to spread out more with responsibility for certain people gradually assuming again the responsibility for some who are working with them. You might call it under them if they are the boss. But what responsibility am I talking about? Not to be able to teach you how to saw and how to hammer and how to dig and how to plumb. All that kind of physical work you can learn everywhere else. You can study it even in books, you can go and become a pupil to someone who is really dexterous. You don't have to come to the Barn for that. You come to the Barn for Work and Work on yourself, and you come in order also to be reminded. You also, you have to learn to submit every once in a while to things that you perhaps do not understand and still do it. And that you have to follow instructions and then whatever you do to do it well. That is ordinary life.

Extraordinary life is that when you are doing such things that you are reminded of something else, which you call your possibilities being gradually actualized in an Objective sense. That you cannot and should not forget the reason your aim--Work on yourself (M) and to try to become Conscious and Conscientious. And to grow up in that sense. I've asked now such people of which let's say there are about 10 or 12, that they take on a responsibility of

that kind of leadership. That they, by their example, should help you, not by the way they talk, not by the way they command, not by the way they sometimes demand respect, but by just being and then reminding you, and being in charge of that work, that particular little section of the totality of Work in which we are engaged and being responsible. I would now say to the bitter end not to run away, so that you can count on them that they are supposed to be there - they there, working with you, a little group with a boss. A group gradually, perhaps selected, perhaps voluntarily arranged on Sunday or Saturday morning by those in charge. Almost I now would say there is no difference between those in charge and yourself, because what you immediately can take is if the example is right, and if the responsibility is taken in the right way, that you wish to be that also, within yourself, ⁵⁶ that the responsibility of the boss is transferred into you as a responsibility towards yourself.

This is really an aim, I think, which is payment to Mother Nature and which will enable a group - even if it is a little larger than one would like - because many people do not like a large group, and partly it's our fault, because we don't know each other. So with the increase which has taken place over the last year, and gradually not even knowing each other, but only knowing a name and even sometimes not remembering the name, when we divide up into smaller groups, it will be a little easier, and each person becomes subject to that kind of a rule. Women as well as men. I'm not talking only about physical work which the men do, also women, also that we will regulate. We have had a meeting of the 10 or 12 of us, tonight; we talked about it again tomorrow we will divide, we will see. We will see what can happen to overcome the destruction which Mother Nature allows, and to indicate what is

needed for ourselves if we want to overcome the Law of Gravity and become lighter. If for us that kind of an aim is clear, then you can have a long life with the Barn. But if it is not clear - if there is no willingness at times to sacrifice yourself, at times to get out of your own way, at times to undo your thoughts and allow thoughts that have value for growth, and not thoughts which will automatically destroy you; that the attitude of a person should be towards ~~the Sun~~ the Sun, and not towards his manifestations. That he should try to Work in such a way, constantly having in mind to leave the Earth when he possibly can, in payment with his ordinary physical body. That his physical body gradually becomes of less and less value and only for the execution of that what is Conscious and Conscientious. And that in physical work exactly there the body has to find its proper place, under the management of a real mind and the management of a real heart. And for that you need help, for that you need an example, for ^{that} the responsibility is placed on a few who are in that kind of a position already, more or less, and who are willing to take that responsibility, and if they don't they are the ones who will know more and better than you. And you need not even tell them.

But when you Work what happens? When you become Conscious, a person who can become Conscious could become all-seeing. When your 'I' is open and awake it will see sleep in the eyes of anyone else, or it will see sleeping eyes, or it will see unconscious people divided by a cloud from their real 'I'. What is an 'I', like a halo sometimes around a person, but a halo which is vocal and can tell sometimes, by means of color, what is needed for the person; or in reverse, gives an idea of what is alive in such a person with a halo. When it is White Light there is equilibrium in him. When it is *any kind of a color, it is ~~still to be~~*

still to be complemented by another something to make White Light, whatever that may be and whatever it is that one can see, when you are awake, you will see.

In the land of the blind one 'I' is King. And we must remember that when you want to work physically. I would like this Barn to take on again an atmosphere which we had. An atmosphere of an understanding because of the smallness of groups and knowing each other a little bit. And not having had as we have now, a great deal of experience and a great deal of misfortune. And many idiosyncrasies which have come to the foreground ; and ~~unconsciousness~~ ^{obnoxiousness} galore on the part of many people, and stupidities, and without saying who's at fault, just as it were, draw a line under it and start. Make it, if you like, a day of atonement, in which all the debts are cleared, in which all your negativity and the thoughts you have had now are put in a box. And the box is closed. That is Pandora's secret. Don't ever open it. If you can really Work that way and remember we have so little time.

We want to do a great many things, and as a result a lot of things get done half. We have to have the strength to say no to certain things which, without any doubt, ought to be done but cannot be done then. Even if there are 10 or 20 different activities all equal in value, and we can only do 10, then we only do 10, and the other 10 just wait. And sometimes you may be lucky if the project you're interested in happens to be in the first 10. It is not the value, it just happens, like many things happen on Earth. You happen to be in Warwick, you happen to have come across Gurdjieff. You happen to be here and not in Viet Nam, or in ^{ARMENIA} --or in some other dangerous place.

Still be glad you're here, that there is a chance that certain things can happen to you in such a way that you can profit, that you don't have to die too soon.

This is really what one should have in mind with what I said in the beginning: to be on the right side of Mother Nature, to understand what takes place in this world as a necessity and with that understanding, as it were, to join the general current which also exists in a wish of development at a great cost, we know, but keep out of the way if you possibly can, so that you're not sacrificed. But at the same time you keep on Working, otherwise you will be carried down by the current and you will not be able to do anything about it, because you will go down. The only way by which you can be saved is to swim. And to swim against the current and to learn. If it isn't swimming maybe rowing, maybe tacking, maybe walking, maybe - and when the wind is too strong turn around and walk with your back towards the wind, but walk in the direction you wish to go.

If you come to the Barn you must know why, and then there is room. When you know why, you will see that there are many signs that point in that direction to be guidance--to be of guidance to you. And then you don't have to lose too much of your own selfish desires to continue in the direction you have chosen. That what you then will choose is part of something quite different, and of course it does belong to your essential life.

So we will try. July and August were a little bit more free months. ~~Now~~ Work. We have five or six weeks that we still can work without being too cold outside. Certain things can be done--have to be done. We will do them. Such people who are in charge, take charge. When it is done in a

project for a house, a person who owns a house or whatever it may be that he possesses, is in charge. If he or she is intelligent. If she can not do it or he cannot do it, we will put someone in charge. That person can be looked upon as an example. That person is Not worth more than you are. Don't make a mistake about that. Only he has a chance to prove it in your eyes, and you have a chance to prove yourself, if you wish in his eyes. But mostly as far as your own conscience is concerned, that you take the responsibility for your own Work. For Heaven's sake, don't ever be jealous. There is more than enough of work to go around. If the emphasis is on Work, you take. If the emphasis is on self-love and vanity, you destroy yourself. You may not know it but you do. It is so hopeless for you if you keep on doing that; you neglect life because you adore the little bit in yourself which is not even your own. I'll talk more about that. It is so absolutely necessary to understand it for a real community when you want to work together. Absolutely essential. If you don't learn to solve that problem, there will never be a leader and there will never be examples and it will become a hodge-podge on the basis of your beautiful mind. And there will be a great stench that will come from the destruction of this kind of Work.

For a good weekend. (Toast.)

PART TWO ~~THE~~

MR. NYLAND: I would like to explain something about Work. A propos of last meeting--that is last night's meeting, I thought about that many times

how to explain the difference in quality between feeling and emotion and mind in relation to Work. Because it is always ^{is a} kind of a stumbling block. We talk about intellectual approach and emotional approach, but do we understand really what is meant? We say a desire goes over into an awareness because of the wish as desire to create that awareness. And the awareness then is receiving information about us. What it does with it and what we do with it is another question. What is the process that takes place? Is it intellectual, although it is received ultimately in the intellect. If it is straight intellect with observation process and impartiality and so forth, you can say it is there and becomes knowledge based on experience which then is in the memory placed on the shelf of understanding.

When it is emotional, I experience also the presence of something which is because of it's presence, affecting me. And then ⁱⁿ ~~is~~, that affect, I have a certain feeling, and this feeling is close to intuition as long as I cannot put it in words. As soon as I put it in words, it becomes intellectual and it goes to my brain or it is received there as a memory, or any emotional state associated with it is now recognized in my brain as belonging to that kind of emotional state.

We're used to certain concepts on Earth that even if one says I'm conscious or there is an 'I' conscious in me ^{that it} ~~there~~ may be a moment; I also then say that in the depth of that moment realization of myself as I am, I am fully conscious. It does not mean that in time, that is, in the length of time, I am conscious. I'm not continuously conscious. And there we have immediately the distinction

between the two things. We don't understand the two things, really, when they are joined together for a common purpose of the preservation of energy. We do understand them when they are of opposites when they contradict each other like positive and negative. The reason is that we don't have such conditions so often (~~when~~) we can make them naturally and artificially, ~~but~~ we can not have them, I meant to say unnaturally, but we can not make them naturally as belonging to us, ^{what is made artificially is,} for instance, electricity when expressed in terms of voltage and amperage. It is a quantity and a quality to some extent. It is also when we talk about light, vibration rates and chroma, which is depth. We talk about a square as having a length and a width. Our idea for wanting to make a square out of a line is to give a foundation for the possibility of solidity, which then would become a verticle line on any place or point of the square. The square, that is the length of time which is needed. When I define a square by a line which is the length of that line, it is an indication of a duration. I compare ~~that~~ to the duration of having a state of consciousness in any mind in which 'I' is functioning. Perpendicular to that, but still on the same surface, is another line. I call that depth. And that line indicates the intensity of that kind of experience.

Now I multiply those two, I get what I call a quantity of energy. It is simply that that what is now the first line and the second—being combined, describe a plane. And I can say also that when one line indicating my consciousness is moving away from itself, not in the direction of itself. But, if possible perpendicular to it. It describes a state of conscience. I can also say that an intellect, when it is a time duration which takes place in my intellect giving me

information constantly or continuously, when that information is deepened that what is added is my emotion, and then the totality of the realization of that consciousness and conscience describes a plane on which I can stand.

I want to make sure now that I understand what is really meant by these two combinations because they are sometimes not at all equal, 50-50. They are sometimes predominantly one and other times predominantly the other. ~~If~~ the line, I call it now, the line of duration, is an intellectual function, and if the line perpendicular to that in the same plane is an emotional one, I say I need for the development of myself the two lines at the same time simultaneously functioning. So much of one, so much of the other. ~~||~~ Now I describe for myself a feeling. I have in this feeling an unusual experience, particularly when it has already to do with certain concepts of Work, and in this emotional state it is possible for me to have an idea that perhaps at certain moments there are indications of an intellectual understanding, but not entirely clear because it is so predominantly emotional, and that even if it becomes partly gushing or partly dedication to God that is, a certain holiness as described in a religious feeling, every once in a while one becomes affected by such a state, believing that it is a result of Work or that Work is that or that simply because it gives me the nearness of something quite different, I get away from the earth. But I follow in an intense emotion only one line, and I become a saint. Now there is nothing wrong with a saint in arriving at the point of unity with God. But he loses the possibility of the formation of a plane for himself, which plane should become his own solidity. As long as there is a square, I can have any kind of experience, and it

may be an indication of that what is intellectual and emotional combined, and it may even go zig-zag a little bit here, a little bit there, and I indicate that by the parallelism of the formation of the rest; that is, the SOL-LA-SI of Kesdjan and the intellectual body as Soul, running parallel, so that SOL-LA-SI becomes equal to the DO-RE-MI. The last triad of the second body becomes equal to the first triad of the third body.

Both are needed for me to reach a certain state of an understanding in which there is both consciousness and conscience. This takes place in me at any one time when I erect on the surface of the plane a line perpendicular, which points to the freedom from my ordinary state. I can also say it this way, if I can get in between my feeling and my mind, if there is something by which the two can be held together without identifying ^{with} ~~which~~ either one, and now I say in an unconscious state, then there is a possibility of fusion between the mind and the feeling in which I profit by being lifted away from the Earth as a result of an understanding, and the result of a lightness.

So never quibble about such states. They lead to the same thing in the end, provided, one has to remember what it is that one wants, which is freedom, and in states of emotions, in states of religiousness, I am not free at all. I fuse prematurely, and of course in the fusion state of a saint, I lose myself, and it becomes God or God becomes me and I'm not a man anymore. The emphasis for Gurdjieff is all the time on a man, but Harmonious, conscious and conscientious, and man as it were is in between. How do we do this; that is, how do we manifest? How do we make this? I use again my physical body

for the expression of what is gradually becoming conscious and gradually becoming conscientious. And I use my manifestations which now are unconscious as directed by both my mind and my feeling, but my mind becoming more and more conscious; that is, progressing along the line of my intellect, and my feeling becoming more and more emotional, which means progressing in the direction, I call it sometimes, the depth, the inner world which then is reached. And at times between these two points, when the two lines are perpendicular to each other, I describe a diagonal which connects the two and gives me an indication of the side ^d of the plane ^{ON} of which I want to build. It's obvious that one wants to make the lines equal so that then the plane can become a square, and that then by the motion of the plane itself, it can become a cube. But these are different ways of indicating an ultimate aim, because when my body executes consciousness and conscience, it has a will, and the will is free from the Earth. The will indicates the possibility of movement of the plane to become a cube, a three dimensional ~~man~~ ^{Body, like a three dimensional Harmonious man}, is still three-bodied man and ~~cannot~~ -- he cannot as yet shed either one until a cube is formed. So when that question came up last night, I would almost say everybody was right and also ~~never~~¹body was wrong because they did not indicate what was the need for even having that emotional state or the intellectual insight. At each point, either on one line or the other, the reality has to be an 'I' which then can observe that what takes place on the plane and then can direct it from that place already free from the plane. The emphasis is never enough on the existence of 'I' as an objective entity. And it has to be said time and time again. And the intellectual explanations don't happen to help you very much, neither the depth of an emotion, because that in itself is also not

sufficient, and the intellect is not sufficient. And only the two brought together by the manifestation of the physical body will make really a man out of you.

It was very good what Peter did in the beginning to read about Belcultiassi. It is such a beautiful little picture of a man becoming aware of himself, even aware of his unconscious states and his characteristics and trying to become impartial. And it is ^{so} interesting that the first characteristics which strike him are the love of oneself, self-love, and vanity. This is what I said a little while ago. As long as that is there, there is no chance for anything existing. Everything has turned within and got stuck. Nothing will be able to be radiant from a state of that kind, because of the constant identification with oneself. This self-love has to be destroyed. One first has to see it like Belcultiassi saw it: one becomes aware of it and then accepts it as a characteristic trait of oneself. After that one goes down to Earth and participates in this expression of self-love. And after that one directs the expression of self-love by taking away the motivation and putting in its place, God. Because there is nothing that belongs to man, particularly not when he loves himself. What he loves himself for and when it is right, is the fact that he is alive and his aliveness has been given to him. What he loves himself usually for, is his manifestations and ^{his} little brain, and his little feeling, and his conceit, and all the rest. And I say, time and time again, God damn it. Get rid of it. It's as stupid as selfishness. You will never free yourself on this Earth if you continue. If you see it, you may have a struggle, ^{and} a hell of a struggle. It's O.K.

But, God damn it, become like a little bit of something practically only breathing, and then start to Work. Then start to Work.

I said it so often because it happens with so many of us - a little ^{bit} here and a little ^{bit} there, and sometimes a little bit more - and it keeps us from honesty. It keeps us from Working together. It keeps us from mixing sufficiently so that what you say is the same as what I say. We need understanding of language. And it has to be the same, and we only will get it by practice, and by practice of behavior forms, and to be at certain times and not to say anything, and forget all about the unconscious stupidities of marvelous brains and whenever they happen to be so smart. Forget it. It is needed. Sure, it is needed in the plane. It is needed in the solidity. But what is needed? just a little formulation. But it is necessary because the formulation gives you the indication-what is objectivity. That means it gives you the indication of the difference between a plane and a cube. The difference between second dimension and the third. So you can be very grateful for your brain, that it exists and tells you that, because your feeling will not tell you that, not that easily, only much and much later when God is with you. He will tell you. But for the time being, there is no God. Not even your 'I' is your God. It's only a representation. It's a little manifestation of God to keep you quiet. That's really your 'I'. Don't think it is there already.

It's interesting, you see, that several religions talk about levels of being - Theosophy is one of them. - and the different spirals which are necessary to go through before one reaches the central point of Infinity.

Your feeling has to be intensified. It has to become simplified.

But then it can be said, "I ^{of}Am" with feeling. When that is said, I Work. The question came up, how to use such energy. Simply say, "I AM." But say it so that the emphasis is on I, and that AM - the emphasis is on the AMness, your AM, with vibration in your chest, your body. And say it inhalingly, exhalingly. That is your Life, and the I AMness is then associated with your Life and it is free from the form of your self-loving personality. It is so simple to use such energy. It is there. ~~It is there~~. No doubt it is there. And it can be a marvelous state for Work, but Work so simple. Don't make fuss about it. All you do is to say whatever it is, that your emotions ^{you} how they affect or that you are in an elated state or in a down--down-hearted state. It doesn't matter. Say both times, *in both cases* say "I Am", and know it. The 'I' you know, because it's outside of you, not as yet part of you. The AMness you understand. And the two of them together is a mantram belonging to you, and given for the maintenance of your life on Earth.

I say it is very simple to know. It's much more difficult to understand. It is simple to look at. It is difficult to eat. It's very good to prepare. It's very difficult to digest it. It's very good to put into it that what is really necessary and leave extraneous things out. But it's extremely difficult to find the proper place within oneself. These are the questions of Work. These are the questions you have to talk about, like, ~~Thank~~ God, you are doing. Meetings are good. They can be simpler, sometimes, more emphasis on certain things, also a little more giving towards someone who may not be entirely right but where there is such a wish. And only then, they

can do something with that wish, and not knowing it, don't expect them to be intellectualized. Intuition is sometimes very, very beautiful, exactly at the point where intuition goes over into knowledge. It's the highest point. That is when 'I' is inhaled. Not knowing it, it is intuitive. When it is exhaled, as ^{AIR}~~air~~, Life-giving and becomes AM in the exhalation, it becomes part of me, and then it is understanding. This is how emotions and intellect work together. This is when both realize that their task is the protection of one's life on Earth, and by joining forces they will be able to overcome all evil, and the two together will be able to reach magnetic center.

I hope ~~you~~ you have a good Saturday and Sunday tomorrow.

We drink to Gurdjieff. May we never forget him.

END TAPE

TRANS: Ellen Thomas

Frank B. Jennings